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ON THE TEMPLE TOWER

We wish to draw the attention of our readers to the interesting article by Mr. M. S. Ramaswami Aiyar on Tamil influence on English language published in this issue of the Magazine. We are certainly indebted to him for sending such an interesting and original contribution. Indian history as is well known is still a string of uncertainties and is bound to be so, so long as some of the most important sources of her history stand neglected. Among such neglected sources *Philology* is one. After the attempts made by Sir William Jones, Henry Thomas Colebrook and Fraz Bopp, nobody seems to have bestowed any attention upon the study of Philology from a historical point of view. Whether we agree with the conclusions of Mr. M. S. Ramaswami Aiyar or not, there is no gainsaying the fact that he has succeeded in focussing our attention upon a much neglected aspect of our history. His object is more to excite the judgment briefly rather than to inform it tediously.

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The recent decisive victory of the Indian Hockey team over Germany in the Olympic Tournament is an event on which everyone has a legitimate reason to be proud of. By this victory, India has not only retained her proud title of world's champion nation but has demonstrated once again that the strongest team in Europe is powerless against the skill, speed and team work of our representatives. Our team scored more goals than one can remember. Their victory in rather depressing conditions against such powerful opponents has been little short of marvellous. The lesson to us is clear. India is second to none in the world of sports. If she has not won laurels in other matches it is largely due to lack of team work. We hope the sport enthusiasts of our College will do their very best to cultivate this rare virtue.

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The Madura branch of the Madras University Extension Lecture Board deserves to be congratulated on getting down

Mr. R. Raghava Iyengar from Annamalai Nagar for inaugurating its series of lectures. 'Warfare and the Sangam Classics' formed the subject matter of a very illuminating address. Though much has been written about Sangam Classics, very few in South India can claim to such accurate and detailed knowledge. He gave an interesting account of the principles of warfare prevalent among Tamils in ancient times. Quoting profusely from the classics he showed the high degree of military powers possessed by the chieftains of those times and their high sense of valour, chivalry and heroism. It was seen that battles in those days were fought not for self aggrandisement and that unrighteous wars never received the approbation of the right minded people. Death in the battle field was considered as one of the highest honours by the ancient Tamils. The works of the sangam poets offer a mine of information to students interested in reconstructing the ancient glory of Tamil Nad. Mr. Kanakasabai's book 'Tamils 1,800 years ago' though out of date and out of print, still remains the only book of any value on the ancient culture of the Tamils. We do hope that young men of the Tamil Nad will evince a keener interest in the cause of her literature than they are doing now.

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The authorities of the Theosophical society, Madura, provided to the public a series of very interesting lectures during the first week of this month in harmony with the Theosophical World Congress at Geneva. "Justice" was the general theme. Its different aspects were dealt with by men most competent to deal with them.

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Justice to the individual was the subject of Mr. A. Rangaswami Aiyar's address. He pointed out how till the 19th century the importance of the individual was subordinated to that of society or state. He then traced the history of individual freedom from the French Revolution down to the present day. It was the recognition of the preciousness of the individual that led to the abolition of slavery, to the universal suffrage, starting of compulsory education, child welfare and other humanitarian movements. At a time when universities are trying to produce candidates as uniform as factory products, Mr. Rangaswami

Aiyar did well in pointing out that no two individuals were alike and each was in the eye of God destined to reach perfection in his own way. At present our educational institutions are doing next to nothing in carrying their alumni to their destined goal. It is however hoped that educationists will soon realise the value of Mr. Rangaswami Aiyar's observation.

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A better choice than Principal P. Mahadevan could not have been made for speaking on 'Justice for Beauty.' Though an abstract subject the lecturer dealt with it in a manner that everyone could follow. He began by giving an idea of the concept of beauty according to the Greeks, who, he said, had a keen sense of proportion and harmony. The lack of a sense of 'Beauty' is largely responsible for the present malady of our civilization. Dr. Cousins did well in his lecture in the Victoria Edward Hall in drawing the attention of all to the fact that the lack of artistic sense was at the back of the present political and economic cataclysms.

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The older generation will probably, never fully understand the new race that looks upon the world with eyes of youth. It is an old story; the elders have ever been at a loss. Even Jane Austen's correct young people who seem so exceptionally sedate and scrupulous, fell short of grace in the sight of their parents, and so backwards through time immemorial; but today the question has one thousand complications; for the last ten years have hurried boys and girls into premature manhood and womanhood with bewildering results. Yet the situation carries germs of hope. Mr. T. G. Narayanan drew the attention of all to the immediate need for removing the injustice to which youthful aspirations had been subjected to today. In his address in the Hall of Theosophy on "Justice for the creative spirit of the Youth" he rightly observed that it was a duty incumbent on everybody to remove injustice and establish Justice. Deftly handled the patients themselves prove the physicians' best teachers and thus old and young might arrive at a new reciprocity and a new understanding. The very accident which has separated the old and young today may yet serve to bring them together into a sympathy that no former epoch has attained.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,
There are souls that are pure and true—
Then give to the world the best you have,
And the best will come back to you·

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honour will honour meet,
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn;
You will gather, in flowers, again
The scattered seeds from you thought outborne,
Though the sowing seemed but in vain.

For Life is the mirror of King and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

TAMIL INFLUENCE ON THE ENGLISH LANGUAGE

BY

M. S. Ramasami Aiyar, B. A., M. R. A. S.

Consequent on the discovery of Sanscrit speech in India by the West in modern times and its affinities with Greek, Latin and other Western languages, European savants have been engrossed in studying the effect of Aryan tongue in Europe. A look at the linguistic map of India would show that while Aryan derived languages predominate in the northern half of our country, Dravidian derived speeches prevail in its southern half. Since somehow the notion that the Dravidians were a barbarous people who were civilised by the Aryans, colours our view, the study of Dravidian contributions to Indian culture has not made much progress yet. The notion that Dravidians were a barbarous people is a wrong one. For that most ancient Aryan book the Rig Veda itself reveals the high civilisation that India had at the time of the Aryan conquest in remote times

Now centres of great civilisation never arose except amidst conflicting races and cultures. The Aryans and Dravidians belonged to vigorous stocks. They first met in battle array: then in peace and in that meeting each rejuvenated the other. The great civilisation which India reared on her soil and for which she has ever since become famous was the result of the commingling of the Aryan and Dravidian blood and culture. In that civilisation, no doubt, a larger amount of Aryan element is noticeable in northern and a larger amount of Dravidian element is noticeable in southern India: that civilisation however is not the product of the one alone but of the combined Aryo-Dravidian people. The influence of Sanscrit on Dravidian languages alone has been recognised by scholars but the influence of the latter on the former has not yet unfortunately been recognised by them; because, they have not yet studied that aspect of the problem. During the course of the rearing of

this civilisation by the combined folk, India was found to be too small a theatre and a larger field became necessary for their activities. Where was this field to be found?

A look at the map of our country would show that peninsular India from Karachi (via Cape Comerin) to Sunderbans has a long sea-board. Such a long sea-board would invite its inhabitants to a sea-faring life. Because S. India played a prominent part in ancient Indian sea-faring life that a proverb like திறை கடலோடியும் திரவியந் தேடு has come into existence. The proverb enshrines the extensive maritime activities of ancient S. Indians. S. Indian colonisation of the Malay Archipelago is a well known fact now. Rev. Edkins (China's Place in Philology) notices S. Indian influence even in China. I am not now concerned with this part of the world. Some 15 years ago I discovered that S. Indians swarmed into the lands in the west of India also and passing over Mesopotamia, Arabia, Palestine and Syria wandered over land and sea as far away as England and left the impress of their tongue on the English language.

Now certain ancient tribes of Europe were known as Druids. A reference to early printed books shows that the name Druid was spelt with the letter "v" (as Drvid) in ancient times. As Druid is easier of pronounciation than Drvid, letter "u" has no doubt in subsequent times displaced the earlier "v". Drvid (is Dravids = Dravidians) must have been S. Indian emigrants who wandering into Europe introduced Dravidian words into European languages. They seem to have wandered as far north in Europe as Scandinavia, as that name itself indicates.

S. Indians seem to have reached England by more than one route. The Mediterranean Sea was one of the routes. Tamil influence must hence be noticeable in the languages of the countries that about into that sea So before proceeding to give a list of Tamil words in the English language, I shall give a few from among the Tamil words that are to be found in the languages of Greece, Italy, Spain, Portugal and France that lie on the sea route to England.

Greek.

Foeri (fire)—பொரி (fire). Soama (corpse)—சவம். Poly (as in Polygamy)—பல (many). Polyamy—பல-காம(ம்). Palaios (ancient)—பழய. Plaque (board)—பலகை. Polis (town)—பள்ளி. பள்ளி is a variant of பட்டி.

Latin.

Terra (earth)—தரை. Calceaus (foot), Calis (path)—கால் (leg-foot). Angel (messanger)—அஞ்சல். Malayalam for post-office. Locus (place Cf. English Local)—இலக்கு. Commonly used in Madura district as லெக்கு (place).

Spanish.

Mattador (bull-fighter)—மாட்டுதீர(ன்). Mudo (dumb)—மூடு cf வாய்மூடினவன். Pena (sorrow)—பிணி (disease).

Portugese.

Cozer (cook)—காச்சர(வன்). Carne (meat)—கறி (flesh). Parir (give birth)—பெறு (give birth). Mai (mother)—அம்மாய். Filho (son)—பிள்ளை (son).

French.

Boquet (bunch of flowers)—பூ கொத்து. Encore (repeat again)—இன்(னம்) கூறு. Goutte (drop)—கொட்டு. Balai (broom)—பாளை. Toit (roof) Cf Italian Tetto (roof)—தட்டி.

I shall now proceed to give some examples of Tamil words that are to be found in the English language. Since Aryan and Dravidian (as stated before) had mingled their blood in India before finding an outlet in outside countries, Sanscrit words carried by S. Indians to Europe are in a Dravidianised form, as will be apparent later on. The reader will do well to remember in this connection that I am perfectly aware of the etymology given by European philologists for the following English words, but I would say that it is not satisfactory.

Against each English word I have noted the Tamil term from which it (the English word) in my opinion must have been derived.

Alarum—அலகு. Alarum time piece is அலாரா time piece. Attack—அடிக்(கிரது). Arm (as in fire-arm)—அரம் (cutting instrument). Fire is obviously connected with Gr. Foeri mentioned before. Foeri-arm—பொரி—அரம். பொரியினால் அருக்கும் எந்திரம். Baron (an English title) பேரன் (a colloquial form of பெரியோன். Bed--படு(க்கை). Bird-பறத்த(ல்). cf பறவை. Boy—பய்(யா).Bottom-புட்டம். Sanscrit Prishtam becomes புட்டம் in Tamil. Bottom hence is a Sanscrit word carried by S. Indians in a Dravidianised form Break—பிரிக்(கிரது). Coterie—கூட்டார். Cackle—கூக்கல். Chil—சில் cf நீர் சில்லென்றிருக்கிரது. Cool—குளிர். Coo—கூவு. Cave—கவி. Cat—சடு(வன்). cf. Ibero-Bernese. catua—கடுவ(ன்). Chute (precotiousness)—சுட்டி. eg சுட்டிப்பய்யன். Dinner—தின்னல். Letters "r" and "l" interchange according to a philological law. Dangle—தொங்கல். Demon—தீமையன். Eight—எட்டு. Sanscrit Ashta becomes Ettu in Tamil. So Eight is a Dravidianised form of Sanscrit Ashta. Elegy—அழுக(ல்). Elevate—எழுப்புத(ல்). Letters "p" and "v" interchange according to a law. Ell (a measure)—அளவு. Fade—வாடு. Lettera "f" and "v" interchange according to rules. Father-பாட்டர். பாட்டர் is a metathesis of தாப்பர் (தகப்பர்). Fort—போர்த(ல்). Fort is a place where போர் (fight) is done. Girl—குர்ரன். Tamil குட்ட becomes Kurra in Telugu. Girl hence is a little one. God—காத்தா(ன்). கார்க்கிரவன்—watcher. Gale—கால் (wind). cf Telugu Gali. Honour—ஆணை. Tell on your honour-உன் ஆணைமேல் சொல்லு. Hale (drag)—இழு. Hit—இடி. Holy—ஒலி (light). Holy man—Man with tejas (ஒலி). Hotel—ஊட்டல். cf ஊட்டுப்பொரை. Iron—இருப்(பு). Letters "m" and "n" interchange. cf நொண்டி—மொண்டி. Il (of words like Il-legal etc)—இல்லை. Il-legal therefore is legal இல்லை. Jeer—சிரி. In an ironical sense. Jemmy (smart neat)—செம்மை. ஜமா. அவன் ஜமாவா (ie செம்மயாய்) இருக்கிரான். Lift—(எ)ழுப்பு(தல்). Letters "f" and "p" interchange according to rules. Letter—(எ)ழுத்து.Level-(அ)ளவு.

(*Note*:-The Tamil words had lost their initial vowels in the above mentioned English words).

Martyr—மரித்தர் (மரித்தவன்). Moat—மடு (tank, deeppit). Mutton—மாடு. Flesh of மாடு. Mad—மத(ம்). Matter-மட்டி (earth) Mount—முண்டு. A moutain is a முண்டு on earth. Nook—முக்கு. Letters "n" and "m" interchange according to rules Eg மொண்டி—நொண்டி. Net—நெய்த(ல்). One—ஒண்ணு. Odd—அதி. Orphan—ஊரப்பன். A fellow who wanders in a town with having nobody to care. Peer—பார். Path—பாதை. Put—போடு. Pare—பிரி. Quell—கொல். Quote—காட்டு. Quote the authority—Authority யை காட்டு. Quarrel, Querulous—கொரல்—கொரல் (voice) appears much in a quarrel and in querulousness. Round—(உ)ருண்டை. Roll—(உ)ருள். Rout—(உ)ருட்டு. அவன் அவனை உருட்டிப் போட்டான் ie defeated him. Reap—(அ)றுப்பு.

(*Note*:—The initial vowel has been lost in the English words)

Saturday—சத்துரு (ie சனி) day. Short—சிருத்த. Shave—சீவு. (Shave ரம் is shaving). Sanscrit Kshaverlam is a loan word from Tamil. Shut—சாத்து. Shoot—சுடு. Swirl—சுருள். Saliva—சாளவாய். Sire—சிரி. (ie Sanscrit Sri). Sir is a shortened form of Sire (ie சிரி) which is a Dravidianised form of Sanscrit Sri. Tank--தேக்கல். Tie—தை. Tailor—தையலர். Temper—தெம்பு. Iron of good temper தெம்பு. Take--தூக்கு. Take the book—தூக்கு the book. Tarry--தரி. Tarry in the house—வீட்டில் தரி. Unite-ஒண்ணுத(ல்). ஒன்றுகச் செய்கிறது. Urban—ஊரு. Vain—வீண். Vain man—வீண் man. Value—வெலே. Vent—பொந்து. Letters "v" and "p" interchange according to rules. Whirl—உருள். Well—வெள்ளம் (water). A well is where வெள்ளம் (water) is to be had. Well—வலு. Are you well—வலுவாகயிருக்கிறுயா? Wife—வைப்பு. Letters "f" and "p" interchange according to rules. Originally a man took a woman and kept her as his mistress. Marriage is a later institution. Yond—யந்த (அந்த). Yond mountain—அந்த mountain. Yean—ஈன். ஈனுதல் (பிரசவித்தல்). Yore—ஒரு. In days of yore—ஒரு காலத்தில்.

Research in this untrodden field throws new light. Let me proceed to illustrate my point :—

(a) Take words like Spin, Speech, Sponge, Spot, Snake. Apparently the cross-breed descendents of ancient S. Indian emigrants found it easy to pronounce words beginning with a consonant with an initial sibilant (S) placed before them. For spin—S பின்னு ; Speech—S பேச்சு ; Sponge—S பஞ்சு ; Spot—S பொட்டு ; Snake—S நாக(ம்).

(b) Take another set of words like Auntie (Aunt), And, Under, Thundcr Insertion of a nasal sound ("n" and "m") in a word makes it easier of pronounciation Eg. திருப்பு—திரும்பு, தேக்கம்—தேங்கல், பகு—பங்கு. The 4 English words mentioned above are examples of this kind. For Auntie (Aunt)—அத்தை (ஆத்தா), And—ஒடு, Eg. Raman ஒடு (ஒண்டு—and) Krishnan went. Under—அடி (below). Thunder—தட்டர். We now say மான மிடக்கிறது. In ancient times people apparently said மாம்தடா (து) (Thunder).

(c) Take names like MacDonald, MacNair, Mac of these words means son. 10 மக(ன்) or மக்(கள்). MacDonald—Donald மக(ன்) or மக்(கள்), Sanscrit Nayaka (leader) becomes Nair in a S. Indian language like Malayalam. MacNair—Nair (leader) மக(ன்) or மக்(கள்).

(d) Husband. What the "hus" of husband is a matter of great uncertainty with philologists. Let us see what light Tamil throws on the point. Now the Madras University Tamil Lexicon says that Tamil கக்கூஸ் is derived from the Dutch language. This is clearly wrong, for கக்கூஸ் is an ancient Tamil word that had reached England in early times. For in Anglo-Saxon "cac-hus"—latrine. A little reflection would show that Cac-hus—கக் ஹூஸ்—கக்-ஹூச்சு—கக்-குச்சு. Cac-hus is a "h"us (குச்சு) to which one gces for purposes of "cac" (கக்கல், evacuation). The ": hus" is thus a corruption of குச்சு. A prostitute is called in Tamil குச்சுக்காரி (a woman who maintains a house for purposes of her trade) In early days when matriarchy prevailed, it was the man that went to the house of the woman for having relations with her. So hus-band (குச்சு-பந்து) is a word that has come down from matriarchal times and means

the relation-ship formed by a man with a woman in her "hus" (குச்சு),—Marriage of course is a later institution.

(e) Take Minx and Bayonet:—Minx is a coqueting woman. Philologists find it difficult to properly account for the final "x". Minx—மினிச்சி, மினிக்கி. To connect word Bayonet with town Bayone in France is not sound and philologists are not keen on this etymology now. Bayonet—பாயுமீட்டி-பாயுனிட்டி. Those who have witnessed the performance of "Bayonet Exercise" by a Police squad will realise the corectness of the etymology offered by me.

Light thrown on Geographical Names.

(a) Socotra—name of an island near the Straits of Babel Mandeb (Gate of Tears). An island near the Gate of Tears will naturally be called Socotra—சோக தரை (Sorrow Land).

(b) Mediterranean Sea—Taking "terra" of this word to be the same as Latin "terra" (தரை), scholars think that Mediterrenean Sea means மத்ய-தரை-sea (ie. sea lying between Europe and Africa). This is a round about explanation. திரை means wave, sea. Mediterranean means மத்ய-திரை (middle-sea).

(c) Wales—Webster's Dictionary shows that Welsh means a foreigner, outsider. So Wales—வெளி (outside). Welsh means வெளிபிரதேசம் or வெளியாள். Anandale's Dictionary under Article "Welsh" says that "German, walsch, welsch is foreign, especially French or Italian and walschland is Italy". To the Germans therefore Italy is வெளி-land. Letters "n" and "m" interchange in Tamil Eg. மொண்டி-நொண்டி A berry is called in Tamil முத்து. முத்து becomes in English Nut. Walnut—வெளி-முத்து.

(d) Dover—Being the point on the English Channel nearest to the continent of Europe, it is as it were the Gate leading either into or outside England. Dover—துவாரம் which is a Dravidianised form of Sanscrit Dwara. In other words Dover is the English Dwaraka so to say.

(e) Scotland, Scandinavia—It was said before that words like Spin were Tamil words with a sibilant sound (s) in front. Scotland is full of mountains, lochs and forests. So Scotland is S காட்டு land (Forest land). G. Higgins in his "Celtic Druids" published in 1827 thinks for reasons mentioned therein that Druids must have come from Ceylon. I have already said that Druids were Dravidians. There is nothing improbable in a section of Dravidians going to England from Ceylon and Lancashire (லங்காசேரி) seems to be a reminisence of that forgotten event. Kandi is an Ancient town in Ceylon. When Dravidians reached England there is nothing surprising in their going a little more to the north. Scandinavia—S. கண்டிநாவர்கள் (Seamen from Kandi). That Tamil element is found in Scandinavian language seems certain. For Anandale's Dictionary says under Article "Irk" that prefix Irk of words like Irksome is connected with the Sweedish word "Yrka" meaning to press. Sweedish "Yrka" is Tamil இருக்கு, to tighten, press. A greater study of Sweedish language will yield greater number of Tamil words in that language.

Obsolete Tamil Words.

When S. Indians went to Europe in ancient times, they would naturally have taken with them forms and words which were in use then. I shall mention a few such words which have become obsolete in modern Tamil.

(a) A pipe is known in Telugu as Tumu and in modern Tamil தூம்பு. The "m" and "p" of the Tamil word has coalesced in Telugu. But the most ancient form seems to have been with out the "m" at all as தூப்பு. And it is this தூப்பு that is called in English tube.

(b) A neuter noun is formed from a verb by the addition of "இ" Eg. வெட்டி of மண்வெட்டி. Now take the words கட்டி and கத்தி. These are neuter nouns formed from a verb which is obsolete in modern Tamil but which exists in English as "cut". Tamil கட்-டி and கட்-தி—come from an ancient Tamil verb கட் (cut.)

(c) It was said before that English words like Spin is S· பின்னு· Take English words like Skull, Scwap and Stop. On the same analogy these would be S கல், S கப், S தாப், கல் and கப் (பி) in Tamil mean stone now. Since Skull and Scwap mean the headbone, in ancient Tamil also கல் and கப்(பி) should have meant the headbone owing to their being hard like a stone, though that meaning is obsolete now. Similarly Stop is S தாப். And it is from this ancient Tamil verb தாப் that தாப்பாள் appears to have come. For தாப்பாள் is a S தாப் ing (stopping) thing

(d) Take the English word mouth. That too seems to be an ancient Tamil word. For according to Tamil Dictionary முத்தம் in addition " to kiss" means lip. முத்த (mouth) should have meant mouth in ancient Tamil. முத்தம் கொடுக்கிறது means literally to give the lip or mouth.

(e) Mother is அம்மா in Tamil and Mamma in English. Mother's brother is மாமன். If form மம்மா were not in use in old Tamil word மாமன் would not have come into existence.

Ancient Tamil Usage.

Research in this field throws light on ancient Tamil usage. In my articles published in S. Indian press, it was said that Arabia and Palestine were S. Indian colonies and that Arabic and Aramaic (the languages of these two countries) are Aravam (Tamil). Tamil influence is noticeable in European languages also. Let us take some words from these languages to illustrate an ancient Tamil usage:—

Abbas Ali (from Arabic), Abraham and Bethsaida (from Aramaic), Caligula (from Latin) and Manikin (from English).

Abbas Ali—Since Araba—Arava (Tamil), in modern Tamil Abbas Ali—Ali Abbas (ஆலி அப்பன்).

Abraham—a Biblical name. Word Abraham is a later form. Genisis XIV, 13 shows that its earlier form is Abram.

Biblical commentators say that "Ab" of "Abram" is a contraction of Abba (father). The full ancient form would be Abbaram. Since Aramaic is Aravam (Tamil) name Abba-ram would be in modern Tamil Ram-Abba (ராம அப்பன்).

Bethsaida—name of a town in ancient Palestine. Since Biblical scholars are unware of the connection of Aramaic and Aravam, they think that "beth" of Bethsaida means "house" and give all sorts of meaning to Bethsaida, This "beth" is not பீட் (வீடு house) but Peth (பேட்டை). Form Peth is in use in Bombay side Eg Shukrawar Peth (சுக்ரவார்பேட்டை). சைதா (saida) is connected with சீதளம், சைத்யம் and means water, cold. In modern Tamil Bethsaida would be Saida-beth (சைதாபேட்டை). A place on a river or where water is easily available is known as Saidapet. There is a Saidapet near Madras on Adayar river: a portion of Vellore on the Palar is called Saidapet: a part of Tinnevely also I believe is known as Saidapet. Mclean's etymolgy of this name is not sound.

Caligula—It was said that Tamil words are to be found in Latin. Caligula was a nickname given to a Roman emperor and it means Little Foot. In modern Tamil Cali-gula would be Gula-cali குள்ள-கால் (short leg or little foot).

Manikin—The "kin" of manikin is cognate with Ibero-Bernese "cin" meaning little. The Ibero-Bernese "cin" is the Tamil சின்ன (little). In modern Tamil Manikin would be kin-mani கின்ன (ie சின்ன)மான்.

That this kind of inverse usage (which we learn from the west) was in vogue in olden days in S. India is clear from such names as Ayyakannu (Kannayya), Ammakannu (Kannamma), Appukutti (Kuttiappa), Swamikannu (Kannuswami) Urkad (Kattur), Yerkad (Katteru), and Arkot (Kattar). Urkad, Yerkad and Arkot must have been in or near forests in olden days to get those names. Arkot is on the Palar river and is near Katpadi (காட்டுப்பாதை). Palar must have been known as Kattar (forest river) in olden days and so a town on its bank (Arkot)

got that name. Names like Urkad, Yerkad and Arkot carry us back to very early times and this when there was much forest over the land. Look what light philology throws on history.

Comparative philology came into existence as a result of the discovery of the affinities of Sanscrit with Greek, Latin and other European languages. But because scholars are not aware of Tamil influence on European languages, that science is still in an incomplete state. And it is with a view to show Tamil influence on European languages that I have contributed this article in the hope that there might be some amongst my readers who taking interest in the subject would pursue the matter further. Further researches would (I have no doubt) throw deeper and fuller light on the interconnection of prehistoric East and West.

It is a good thing to be well descended, but the glory belongs to our ancestors.

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Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

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Beauty is in the eye of the beholder.

His beauty shines through the whole Universe.

All men become beautiful to us when we fix our gaze on the God within.

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Common sense is not so common.

PET ECONOMICS

BY

ECCENTRICUS

We all have our pet economics. We have a right to have them. We may be laughed at for having them. I, for one, don't care two hoots who laughs at me for my rescuing buttons from my threadbare suits before they are gifted away to the servant-boy by the missus. It is my business. But where I really agree with the enemies of pet economists, is in cases where the pet economist becomes a public nuisance, a person who drags *you* into the mud and drags *society* as well into the mud. Such a person is in the Public Enemy No. 1 class and he or she must be hounded out of his or her stupidity at once.

You know the sort of people who, out of a sense of economy, send you letters insufficiently stamped. A too careful post office mercilessly charges you double, and gives you any amount of annoyance. And what do you imagine the contents of the letters are? Such pleasant matters as asking a loan, or a job for some distant cousin. Again, there are the people who lick the flaps of envelopes as a gloy-economy measure. Oh, the horror of the thing; what dangerous diseases may their saliva not carry? Providence has unfortunately placed them beyond my reach. Else, I could tell them a thing or two in a way they would understand. Dirty devils! If they wouldn't see sense in a pacific fashion, I would simply sock them on their skulls and sink in some sense that way. But all my brave words are strictly applicable to persons and places outside my home. In the home, I usually bow down before my mistress—as every sensible man does before his—and believe that discretion is the better weapon. My liver whitens at the very idea of a possible connubial battle.

Still, issues must be faced; and problems solved. My wife, Premalatha, creeper of love,—that is what it means in Sams-

krit—took it into her silly head to economise on her bodice. God knows, there wasn't any need for her to economise. She had a big chunk from the family budget apportioned to her dress alone. Yet, she started bodice economy, and went along at a merry pace shortening the sleeves. I really am for shortening the sleeves. There is no meaning in letting sleeves go down the elbows. It is inartistic and unhygienic. Thus, you see, I am not against diminution of sleeves. But when the diminution threatens to abolish sleeves altogether, and when I contemplate the tragedy of two, stark-naked, lengthy appendages swinging from a female's trunk, I cry halt and even shout "Back to my grand-dad, Kuppusastrigal's days—Back to the days of my grandma, Seshi".

"Darling, be sensible. Listen, old girl. We will be in our village next week and the folk out there will be shocked. Conform to their standard, just for a week. Will you?

"No, let them get shocked. That's the only way to change them—fossils. I can't change. I have got to be consistent", truculently snorted Premalatha, not a creeper of love now, but "a creeper of war".

I was silenced. We went to the village the next week, all right. But things were made hot for us over there. People stared at us so much that I thought their eyes would jump out of their sockets. They scandalised us. It was just one week of hell.

I returned to the city very angry with my wife and with my own self for not having the courage to bridle the Amazon. I hatched out a plan, and finding a favourable time essayed, "The price of razor blades have gone up, my dear".

"What has that got to do with me?", She rasped and bristled up instinctively in defence.

"Six pies a Panama blade; two shaves per blade; that comes to three pies a shave. Cost of soap and warm water; depreciation on brush and safety razor: wear and tear of cheeks and

chin-well, put that all at another quarter anna, my love. Six pies a shave a day mean nearly a rupee a month and in twenty years with compound interest...........".

"Will you kindly work out your arithmetic privately?" cut in Prema, throwing into her voice all the irony she was capable of; "What has all this got to do with me?".

"Many a mickle makes a muckle, you know, Prema dear. I am going to save on razor blades from today and swell our bank account. Besides, my cheeks are crying for a rest from their daily torture".

"All right, you do what you like. That's your business and I haven't the right to interfere"; and she walked off in a temper, thinking no doubt that I was gone just a little loony.

A week passed. Stiff, spear-like hairs were sticking out rather fiercely, defiantly. I murmured a confused explanation to my friends when they remarked on my appearance. Here and there a naughty white hair stuck out in prominent contrast. I looked the picture of a savage in civilised clothes. My wife was too horrified to protest even. She expresses to her friends her anxiety about my sanity. She was ashamed to go out with me.

Two weeks passed. Sir T. N. Chary's party came. His was considered to be the most high-brow of all the season's parties. To be invited to it was a privilege and an honour. We were invited, my wife and I. And we went. Sir T. N. Chary introduced us to Lady Chary. She smiled a welcome to my wife and stared at me, forgetful of all manners. The whole party stared at me. "Courage", I said to myself. I returned stare for stare and even shook my spears defiantly by shuttle-cocking my chin to and fro, Mussolini-like. My wife was, I think, pitied as having made an unfortunate marriage.

The party was over and we were returning home in our car. " Beauty and the beast," hissed my wife. I remained

icy and didn't move a muscle of my face. Her defences shattered, she broke into a torrent of tears. I stiffened.

"When will you shave off that horrid growth and look civilised ?" she pleaded.

"When will you be sensible and get into bodices with a moderate length of sleeves ?" I queried back.

"Within tomorrow evening, darling," she sobbed.

"I will get cleaned up within tomorrow morning, angel mine," I assured her.

A pair of grateful, loving arms clasped me. The steering wheel trembled nervously. No public demonstration, please," I warned her just in time when I caught sight of the traffic cop as I rounded the corner. He might take down our number, you know".

Cinema goer:—" Sir, Please give me a half ticket".

Ticket collector:—" Half Ticket! you are not a child"

Cinema goer:—" My right eye has been operated upon——
I will see with only one eye"

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Teacher:—" Where is Absynnia?"

Tennis champion:—" in Europe, Sir."

Teacher:—" Wrong"

Tennis champion:—" I will serve again"

INDIAN HIOUEN TSANG IN CHINA

BY

K. R. Srinivasan, III U. C.

The introduction of Bhuddism in China brought the Indian pandits and missionaries from their own native land to that celestial empire. These Indian pandits were inspired with the noble mission of preaching Bhuddism far away from their own land among the people who differed fundamentally from them in religion, language and race· "Indian history has never cared to put in record the accounts of these noble sons of our land. It is, therefore, fortunate for us that the names and activities of these have been preserved for us in the Chinese annals.

The question when Bhuddism was introduced into China is interesting. From one Chinese book we learn that Ming-Ti the then Emperor of China (55—75 A. D.) charged the great offiicer of his imperial palace and others with a special mission, who accordingly arrived in India and brought back sacred books of Bhuddism. Why did he send this mission to India? The Story goes that in the first centuary A. D. the emperor having seen Buddha in a dream, sent ambassadors to India for inquiring into his doctrine; on their return, these ambassadors brought the holy books and statutes and two Hindu monks who commenced to translate the Bhuddist writings into Chinese. The first Indian pandit who thus came to China was Kasyapa Matanga, a resident of Sundara. The way from Gandara to China was a long and tedious one. Steep hills had to be crossed, deserts had to be traversed. In the face of these difficulties, Matanga's unhesitating acceptance of the offer from the imperial envoy is really praiseworthy. The Emperor received him and settled him in the White House Monastery which was specially built for the pandit. There Matanga applied himself to the strenuous study of the Chinese language and wrote many works. With the support of the Chinese Emperor on his side, Matanga

kept the torch of Indian culture lighted in China and brought the two ancient nations into close contact with the help of the Holy Religion of Lord Bhudda. Subsequently he breathed his last in the very same monastery.

The greatest personality in the age of Chinese Bhuddism however was Kumara Jiva. Prof. Sylvian Levi, who has collected all sorts of information about Kumara Jiva, describes him as "the greatest, perhaps, of all translators, who preached in China, the genius and work of Indian Bhuddism". The genius and personality of Kumara Jiva, undoubtedly, towers over all his contemporaries. He may justly be called "The Indian Hiouen Tsang". Not only he himself wrote and discussed, but also was able to inspire the workers of his age. Thanks to his versatility, Bhuddistic literature developed wonderfully in China.

Kumara Jiva was born in 344 A. D. to an Indian Monk, Kumara by name. The details of his life are interesting. When he was but seven years old, he was made to learn by heart all the sacred duties in a sacred convent. At the age of nine he came to Kashmir and studied under the celebrated Acharya Bhanudatta. It is stated that a great future was predicted to Kumara Jiva. At the age of twenty he received the regular ordination and studied the Vinaya. It is curious to note that he was taken as a prisoner to China by the general of the former Tsin dynasty. However, the advent of a new dynasty (401 A. D.) was the turning point in his life. He was cordially invited by the then Chinese Emperor, Yao-Hhin, to propogate Bhuddism in his Empire.

Kumara Jiva in the course of twelve years was able to render into Chinese no less than hundred Bhuddistic Sanscrit books. It is not certain whether he did any original work in any branch of Bhuddism or not. His literary activity could work a revolution in the history of Bhuddist literature and religion of China. M. Pelliot has rightly observed "He (Kumara Jiva) is one of the greatest translators of Chinese Bhuddism

though his mother tongue was certainly neither Sanscrit nor Chinese". As a boy he became a profound Sanscrit scholar. What is more, he made a style of his own and wrote Chinese in a charming style So his Chinese translations seemed rather like original books and are appreciated even today. His style is even more beautiful and more charming than that of the great Chinese writer, Hiouen Tsang. It is a favourite question in Japanese schools, so we are told, to ask the boys to compare the style of Kumara Jiva with that of Hiouen Tsang and to point out whose style is superior. The answer always expected is: that Kumara Jiva's is superior.

Kumara Jiva's biographies of Asvagosha and Nagarjuna are rather interesting reading. His picture of Sukavati or the Paradise of Northern Bhuddists appealed largely to his followers. It is said, that he commanded the respect of no less than one thousand Bhuddist disciples. Some of his Chinese disciples became famous by their writings. The most notable of them of all was Fa-Hien. While Kumara Jiva was busy translating the Bhuddist works in China, his Chinese disciple, Fa-Hien was crossing over the hills and dales and suffering great hardships to collect the sacred Sutras from the birthplace of their Lord. As an ardent Bhuddist, he visited all the places sacred to the Bhuddists in India. His Acharya was still alive when he returned to China and at the advice of his master wrote his "Account of Bhuddist Kingdoms" containing the story of his travels in India. The great Indian Pandit Kumara Jiva finally expired in 413 A. D.

From the fifth century onwards upto ninth century, we notice a regular downpour of Indian Bhuddists like Gunavarman, Jinagupta and Amogavajra. One of Gunavarman's great works is the organisation of the Sanga of Chinese nuns. He also did his best for the propagation of the Bhuddist faith in China as well as in Java. Jinagupta was a great scholar and one of the great sons of India who tried their level best for spreading the culture and genius of India in China. Amogavajra,

for his pious deeds was honoured and respected by the whole nation including the Emperor. His literary venture was simply astounding. After performing the Herculean work of translating, he died in 774 A. D. During the course of the 10th and 11th centuries, this movement of the Bhuddist missionaries gradually lost life and enthusiasm and with the conquest of northern India by the Moslems, it came to a sudden stop.

"These Indian pandits gave Bhuddism to China and with the faith of Bhudda they gave whole Sanscrit Bhuddist Literature to China, they gave to her Indian Sculpture and painting and in fine, they gave to her all the component parts which formed" the glory of "Indian Civilisation and Culture". This movement of Indian pandits in China is unique in the history of the world; such zeal, enthusiasm, perseverance and steadiness with which they preached the Holy Faith of Lord Bhudda for more than a hundred years is rare in the annals of history. A deeper but an invisible bond was being established between these two ancient countries. Enough has been said by scholars about what India owes to other countries; it is time we *try to know about what other countries owe to India**.

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* The Editor will be glad to consider articles bearing on "Expansion of Indian Culture". Students interested in the topic of expansion of Indian culture abroad are advised to study the publications of 'Greater India Society'.

"AN HOUR'S QUIET READING"

BY

K. M. (III U. C.)

"Will you tell me a story?" suggested my nephew Balu, linking his arm in mine.

"No dear" I said, "I am going to have an hour's quiet reading".

There are authors who resemble certain winding—roads or dangerous hills—if you try them at too great a speed you come a cropper. For the safe negotiation of their works I am in the habit of retiring to my hermitage. It is a delusion in the household that nobody dares interrupt me there. In an easy chair I settled myself comfortably and read for five splendid minutes; then it occurred to me that a few strong peppermints would be particularly pleasant. It was downstairs; I fetched it and rested.

"Ambi dear" inquired a clear voice "have you seen your niece's doll car?" I turned to confront the usually delightful person who peered at me from the half open door.

"I have not seen Brinda's doll car" I replied formidably "nor have I seen the neighbour Somu's grandson's play kite-thread; really".

"But you repaired it yourself this very morning".

"No.........Hm.........What else do you want?"

"Oh.........Are you reading?"

Perfect stillness prevailed for a second.

"The dhobie has come. Shall I direct him to you?"

"Leave me" I exclaimed—but the door had already closed. Particularly fine was the ensuing paragraph of the book and greatly proud was I, as I sank into the deep cushion, of having grasped the main idea. A serene glow of satisfaction took possession of me. What grand fellows these old philosophers were! What anchor-chains of thought they forged from their white hot conceptions!

"Anna! a letter" shouted a boy's voice and before I could open the door for him he had butted in. Depositing the letter on the table in front of me he looked at me as a triumphant general would before his king with a fond hope of getting honours. As I looked at him, his lips curled, and his eyes sought the place on the table where I had placed the sweets. He has done me a service, and deserved it. With a warning not to inform the children I gave him some and the next moment he was gone.

"Numerous considerations" observed the author, when I had regained the sense of the argument and become calm "pointing towards deep, unfathomable regions, present themselves here". The consideration that presented itself to me after a few minutes was that I had bit my tongue while angry on reading the letter. You can't read decently while your tongue pains. I rose, sought the pipe, washed and covered the affected part with glucose. The sweetness atleast made me forget the pain.

Returning I pursued the unturned page "Nature does not make all greatmen in the self same mould. Addison says.........."

"Uncle, you didn't know what I have got" Brinda climbed on my knees and sat on the book.

"Go away" I said austerely.

"Ahh?......Mouth Open......Shut eyes" commanded Brinda. ....It was a sugar almond.

"Let me look at it" (I opened my mouth) "Ah the pink has almost gone. Now suck hard and come to the nut''.

"Brinda" I said "I want to read".

"Why"

"To learn"

"Don't you ever want to play with me?"

"I played this morning"

"That was hours and hours before. Can you feel the nut now?"

"No. Go and play with sister''.

"Ambi, have you seen Brin.........Oh, you are here! Come ambi to supper, it is waiting''.

I calmly rose up and thus ended an hour of quiet reading.

Fame is something which must be won: honour is something which must not be lost.

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The Lady was taking out a Life policy and the agent was going through the usual list of Questions. "Any insanity in the family?" he enqured. "No," replied the lady, "only my husband imagines he is head of the house".

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"You should take out a policy at the earliest possible moment," said the persuasive agent. "Just let me give you one example. One of our clients got his arm broken the other day, and we at once paid him a hundred pounds. You may be the lucky one tomorrow."

THE ORIGIN AND GROWTH OF RELIGION

BY

A. Ramakrishnan, (II U. C.)

As India stands first and foremost in the field of religion and as religion plays an important part among us we must know something about its origion and growth. The Westerners extol us to the skies as a spiritual people though they readily mean that we are a good for nothing people. Apart from these it is in India that we have religions ranging from the basest animism to the most exalted metaphysics. Then again it is in India that communal conficts have become the carnivels of the year sweeping Bombay in a day or the Punjab in a week. Therefore a knowledge about the origin of religion will enlighten and enable us to overcome slavery and to discontinue our communal wranglings, and finally to escape from the grips of Capitalism and Tyvanny.

Before exploring the root of religion we must set aside our grand old idea that any of these religions have been supernaturally revealed. Regarding its origin we have two theories having their sources from such gross intellectuals as prof. Max Muller on the one hand and Herbert Spencer on the other. The Spencerian theory is easier to trace and to understand as Spencer came to the conclusion that religion arose out of the worship of the dead. To know something further about it we must acquaint ourselves with the primitive man and his environments. Physically they were virile and strong but intellectually inferior and insipid. Their brawns were broader and stronger than their brains. Emotionally they were men of moods and linguistically uncouth and inelegant. In a word they were animals in their aims as well as in their lives. In this strange surroundins these strange men enacted their first act of the great drama of religion.

They had no clear cut idea about a higher being or God but sincerely believed in the existence of a soul in human beings.

They thought that after death the soul existed as ghosts peopling earth, water, air, clouds etc., The ghost was a terror to him and every unhappy incident was attributed to the wrath of these ghosts. To shield away their wraths and to please them the prehistoric man symbolised the ghosts in idols and to please them the prehistoric man symbolised the ghcsts in idols and worshipped them. They entertained and harboured curious notions about the soul. They believed that the soul of a sleeping man went out side to visit friends and so they would not awake a man while asleep. The Figian when feeling faint will cry aloud lest his soul should leave his body. The incidents in a dream were as real to them as the incident of the waking day. This superstition did not die away with the savages but we find it even in the most forward religions like Christianity. Bible itself is a revelation by dreams and vision. Abraham read the future of his discendants by means of dreams. The Chinese used to make a hole in the roof to allow the spirit of a dead man to pass lest it should infest the house, as a ghost. The very early savages practised the luxuriant but horrible custom of sacrificing inferior human beings to help the soul of an aristocratic dead. They believed the soul of a dead man required all the earthly things and so they used to bury all the things that were loved by a dead man. The pyarmids of Egypt are the outcome of such a belief. The Hindu Sati system of burning the widows at their husbands funeral pyre was probably the continuation of a savage practice. In their conceptions even animals had souls and so they were sacrificed to help the soul of a dead man instead of human beings in places where there was a taint of civilisation. The relics of such barbarous rites can even now be witnessed in India.

There are two conceptions regarding future life. One is the transmigration of soul or the passage of the soul into another human body or animal. The Algonquins, who believed in this, used to bury their infants by the pathway in the hope that their souls might be absorbed into mothers who passed over it and born anew. The doctrine of transmigration is very wide and

well watered and luxuriant in Hinduism and Bhuddism. The other was the doctrine of separate spiritual existence. The Tonga Islanders who believed in this theory were of opinion that only chiefs had souls and that the common people had not. They believed that without a proper burial the soul could not gain entrance into the spirit world a graphic incident of which is mentioned in the stories from the Aeniad. When Aeneas descended into the Hades, there he saw many tombless souls vainly seeking entrance into the spirit world but being rejected by the Stygian pilot. Among them Aeneas saw the tombless soul of his pilot Palinarus which requested him to give its body a proper burial.

After all these came Fetishism and Idolatry. Bones or hairs' ashes were preserved in house and worshipped and they were supposed to be possessed by a spirit. The Hindu has also his fetish. The Hindu women treated rice with marked respect, the carpenter his tool, and the fisherman his net. Prof. Schultze has said in his book that the sky is the first object which aroused the spiritual interest of the savage. This is the highest thing known to him. For him there is nothing greater than the spirit world. For this he must find a cause; it must be an unseen one. Thus he is led on to a religion of spirits and gods and to monotheism. This is Schultze's theory of the gradual development from the fetishism to monotheism. Idolatry followed Fetishism. The idol is represented as the portrait of the spirit and worshipped. Then gradually stones were worshipped and smooth boulders were venerated as the abodes of the departed spirits. Then the uncultured mind was fascinated by the beautiful varieties presented in the animal kingdom. Animal worship became predominant. The Maoris revered the spider, the Ceylonese the goose, in guinea the crocodile, etc. India is a great venerator of animals. The cow is a very sacred animal to the Hindus. The image of Ganesa is made up of an elephant's head. Christinaity also is a devout venerator of animals. Holy dove and Lamb of God are greatly venerated. Then serpent worship deposed other animal worships. The serpent was

regarded as an emblem of God, or of Devil or of Life or of Death. The Cobra is regarded as something divine in India. Animal worship gave place to Phallic and Phallic to plant worship. The Bo-tree in Ceylon and the Peepal tree in India were and are regarded as holy. The lotus is regarded as the throne of Brahma. Then Fire, Sun and Moon were worshipped.In Mexico perpetual fire was maintained in each and every house. In India it was regarded as the God Agni. The Parsee wont defile the holy fire-not even by his breath. Even to-day the Sun is worshipped in India during the solar eclipse and the moon in Lunar eclipse. I recall a curious incident which I have read in a newspaper· Our Rector Dr. Sir. S. Radhakrishnan while delivering his address, at a meeting in America was asked by a lady with a sort of sarcasm "I hear that you people worship the Sun in India even after the advent of the British Government?" The Doctor replied "Yes, Madam it is true. It is a rare commodity in your country and whenever you see a bright Sun you strip off your clothes and go to beach for Sun bath". Then sprung Polytheism, Henotheism, and Monotheism. The Monotheistic tendency is seen in the Hindus. Varuna, Indra, Agni, Vayu and a score of others are and were worshipped but none is elevated to the Supreme Throne. Monotheism is the supremacy of one Lord over any others. Mohomadanism came very much nearer to Monotheism; Christianity though virtually monotheistic yet practically it is Henotheistic· There is the question of Trinity and the Power that the God of darkness sways. Dualism had its foundation on the Pairness of things in the world such as light and darkness, Man and Woman, etc., so they conceived in a good-God and in an evil-God. The Africans revered Zambi as the spirit of crime. Then sprung Pantheism which declared that God is all and all is God.

It is in such a gradual process that all the religions of the world came into existence. Mythology played a great part and helped all these religions to grow and flourish. Another great factor that helped the growth of religion was the Priest or the

Medicine man in the early times. They adjusted things according to their surroundings and made laws for the future generation. To make the future generation believe and follow their laws they devised the classical stories, the myths and crores of many other things which the modern man trembles to disobey and follows speechless.

Once in a trap—
' What a mishap !'
The farmers thought—
A fox was caught
Dark was the night,
Woeful his plight:
How sore the farm
Would miss his charm !
Hark! — and hear !
Who gets near ?—
His skin for sale ?
His face wax'd pale.
It's all clear
God gives ear
To any saint
Making complaint
For his fear
Ended clear
A man there got
And him he shot.

R. P. SUNDARARAMAN, VI Form. A.

A. R. H. S.

WOMEN POETS IN INDIA

BY

Y. Mahalinga Sastri, M. A., B. L.,

We have heard of women of exemplary character in Puranic and Historical India. In the Vedic tales, we have heard of Philosophers' wives raising to the spiritual eminence of their husbands. There have been famous women rulers in India as elsewhere. In the field of painting, music and dance, they have always excelled. But have there been women in ancient India who were poets? Authorship presupposes learning, observation, imagination and expression, besides a fundamental artistic sense. It may be easy for women to attain spiritual eminence and in the realm of pure emotion they are supreme. But where the intellect has assiduously to be cultivated and exercised and made to utilise the visions of the mind and the whispers of the soul for its own ends, has the women proved herself adequate? In the West there have been a few women-writers of poems and fiction. What is the case with India which is never known to have encouraged advanced female education?

In India's past there has been an appreciable lot of poetesses. We can at once name about a dozen. And to a doubting enquirer, we ~~could~~ can even produce a few verses from each one of them to bear evidence. But to the ardent student of literature, the regret is keen that the names are little more than mere names except for the few stray verses of theirs treasured up in the anthologies. To this misfortune of being thrust into oblivion by the ravages of Time, women-poets have not been in any way the specially chosen victims, but men have been equal sufferers. India does not today possess one third of the literature that her sons had produced in the past. Mostly the loss has been due to the unfortunate break in the continuity of Hindu supremacy in India—not so much even to the lack of facilities for production, publication and preservation.

Women have not been among the Vedic Seers though they had entered into the philosophical discussions of the Upanishadic age. There is evidence that they had been preceptors and as such were called "*Upadhyayas*" or "*Acharyas*". In the Puranic age, we hear of the greatest exemplars of noble womanhood to whom knowledge and wisdom seem to have been natural like the breath. But Anasuya, Sita, Savitri and the rest are not known to have been celebrated for their mastery of any branch of learning in particular. We, however, find that Kaikeyi was proficient in the art of war, and Draupadi in Politics and Economy. Thus our investigation in the main is confined to the classical age commencing from about the beginning of the Christian Era.

Upto the sixth century A. D. we come upon no names of poetesses. Naturally, because only after the impetus to classical poetry was given by the great example of Kalidas, an extensive crop of literature sprang up in northern India. Between the sixth and the tenth centuries practically all that is valuable and original in Sanskrit had been produced. The raging fervour of the times for self-expression in beautiful poetry, spreading over several centuries, did not fail to inspire women and to the later half of this age presumably belong *Silabhattarika*, *Vijaya*, *Prabhudevi*, *Vijjika*, *Marula*, *Morika*, *Phalguhastini*, *Subhadra*, and *Vikatanitamba*. Dhanadadeva quoted in the Sarangadhara - paddhati thus pays his compliments to some of them.

शीला-विज्ञा-मारुला-मोरिकाद्याः
काव्यं कर्तुं सन्ति विज्ञाः स्त्रियोऽपि।
विद्यां वेत्तुं वादिनो निर्विजेतुं
विश्वं वक्तुंयः प्रवीणः सवन्द्यः॥

Among them Sila—bhattarika is said to have been along with Bana the exponent of the Panchali style. Vijaya is referred to as coming from the south and is extolled as the only compeer of Kalidasa in the graceful Vaidarbhi style. Prabhudevi seems

to have hailed from the Lata country. Vijjika is described as an Avatar of Saraswati. Vikatanitamba was presumably a contemporary of Bhatta Govindaswamin—a poet of unknown date and Sila, of King Bhoja.

In Bhoja's time, that is, the close of the 10th and the beginning of 11-th century, Sanskrit literary efflorescence came to manifest an exceptionally widespread tendency. We hear of women poets in the court of Bhoja of whom there was one with the name of Sita. A brahmin with his wife, son and daughter-in-law once came in for benefitting by the munificence of Bhoja. Their poetic faculties were put to test and the largest reward was won from the king by the daughter-in-law.

Wives of poets were in several cases learned and themselves composers. Kalidasa's wife, the princess as the story would have it, put to shame all the pandits of her time by virtue of her erudition. Mandanamisra's wife was so learned that she was constituted the referee in a learned controversy between her husband and Sankara. Rajasekara in his Kavyamimamsa quotes his own wife Avantisundari as an authority in theories of criticism along with wellknown writers of the past. Ghanasyama of the 17th century, the minister of a Maharatta ruler of Tanjore, speaks of his two wives being learned.

In the 14th century, there arose a poetess of extra-ordinary abilities. She was Gangadevi, the queen of Kampana son of Bukka I of Vijayanagar. She has celebrated the victories of her husband in the South over Kanchi and Madura in her Kavya—Madhuravijayam. Fortunately we have the whole of the poem in print though with a few lacuna here and there.

In the 17th century another queen, Ramabhadramba, wrote the life of her husband, King Raghunatha Naick of Tanjore, in a Kavya named Raghunathabhyudaya—also made available in print recently.

The few instances of poetical effort made by women enable us to see how successful they have been in the field. They have generally good command of the Vaidarbhi style, which is lucid, elegant and charming. They least indulge in the extravagances and artificialities, to which their men-contemporaries had taken a perverse fancy, the disgusting dependence on worn-out conventions. As a rule they revel in the most delicious and tender of the sentiments—Sringara and Karuna. As for music, so for poetry, femininity seems to give a propitious starting; and our regret is that the appearance of poetesses in our literary history has not been constant but only sporadic. But though few in number, though a handful of their verses alone has survived to us, the women-poets of India by the merit of their performance have justified their being mentioned by the side of our greatest makers of literature like Kalidasa and Bana.

THE TRULY GREAT.

Great is the man who reads himself,
Whose place and power distinctly stage
The right and wrong in hidden-life;
Sure the book of life hails his page.

The obligations that surround,
And many a taboo that abound,
Are to him clear alike the Sun,
Straightly down in tropical zone.

Despiseth not the needy poor,
Nor the proud Rich praiseth undue;
And every intellectual ore
Melteth, that he might have his due.

W. F. Thomas, (IV. U. C.)

THE CHARAS AND THE DUTAS (Espionage)

BY

K. S. Srikantan.

In the prevention of crimes, the spies appear to have played a part more important than the police in ancient India. There was hardly any time in her history—nay—in the history of the world when espionage of a sort did not exist. In fact espionage has always been an appenage of autocracy. Acts of espionage are recorded in the Bible and in the writings of classical authors like Xenophon and Caesar. But of all these systems, the Indian system of espionage has the claim to be regarded as at once the most perfect and the oldest. Even as early as the Regvedic times, spies appear to have existed*. Among the gods of the Rigveda, Varuna is represented throughout as an autocrat and like all autocrats of olden days, Varuna had numerous spies. In verse 13, hymn 25, we have the following:

"Varuna wearing golden mail, hath clad himself in a shining roll, his *spies* seated round about". He is represented to have sent his spies to SURVEY THE WORLD SINGING SONGS IN HIS PRAISE. Indra is represented to have succeeded in defeating the Dasas with the help of his numerous spies.

The essential feature of Espionage was its clandestine character. Though Espionage is looked upon with contempt to day, it was not so in Ancient India. In fact all our records like the Sukra Niti, Artha Sastra and the Kural observe that "a monarch without spies is like one without eyes".

ஒன்று முரைசான்ற நூலு மிவையிரண்டுந் தெற்றென்க மன்னவன் கண்.

"Let a King consider as his eyes these two things—a spy and a book of Laws universally esteemed". The spies were origi-

* In the peculiar pictographs recently unearthed at Harappa and Mohenjo Daro, I see a kind of cipher writing used by the spies.

nally known as the Dutas and often performed the functions of ambassadors. These spies could be either 'open' or secret. Says Sukra Niti

प्रकाशश्च प्रकाशश्च चरस्तु द्विविधः स्मृतः
अप्रकाशोयम् (चर) उद्दिष्टः प्रकाशो दूतउच्यत

The open spies were known as Dutas in the Vedic and the Epic times. These played a very prominent part in the foreign policy of our ancient kings. They were important both in the Republics and in the Monarchies. The earliest ambassador known to history is Agni. Says the Rigveda,

अग्निं दूतम् वृणीमहे होतारं विश्ववेदसं अस्ययज्ञस्य सुक्रतम्

Here Agni is referred to as a Duta carrying the offerings made to the gods by the Yajamanas. He is used as a medium of communication between the Supreme being and the sacrificer. Sayana commenting on this passage of the Rigveda says:

अग्निर्देवानम् दूतमासीत्

In the Yajurveda Samhita we hear of not only a Duta, but also a Prahita. Says Sayana "A Duta is one skilled in obtaining intelligence regarding the condition of the Enemy's army and Prahita as one sent by his master".

According to the Mahabharatha, the Dutas were of three kinds. *Nisrishtarthah* (निसृष्टार्थाः), *Paramitharthah* (परमितार्थाः) and *Sazanaharah* (शासनहाराः). Of these three kinds of ambassadors the first was the most important, for they were responsible for studying the movements of the enemy. A classical example of an ambassador of this type is Sri Krishna who was sent by the Pandavas to the Kauravas for negotiations with the former just before the outbreak of the Great War. The second class of ambassadors were despatched to foreign countries to live on friendly terms with important officers and acquaint themselves with the situation there. They were expected to provide their own states with detailed information about the Enemy's country, their military and naval force,

fortifications and artillery. The third type was in charge of less responsible matters. The mission over, he had to return. It was agin a Duta of the Sakyas who was sent to the Santhagraha of the Lichchavis to seek a Lichchavi princess in marriage to the King of Kosala.

The Dutas were selected with great care. Says the Mahabharatha

कुलीनः शीलसंपन्नः वाग्मीदक्षः प्रियंवदः
यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभि गुणैः

They were selected from among men who were high born, of good family, eloquent, clever, sweet of speech, faithful in delivering their message and endowed with good memory. They should in addition be wellversed in Sastras, be of good personality, fearless in their actions and possess a sound knowledge of the feelings, attitudes and activities of others. Kamandikiya, says in his Niti Valkya Amrita, "Dignity, Courtesy, tact, courage, resolution and moderation of action are laid down as the chief characteristics of ambassadors. About the qualifications of the ambassadors, says the Kural.

அன்புடைமையான்ற குடிப்பிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு.

"The qualifications of an ambassador are affection for his relatives, a high birth and the possession of attributes pleasing to Royalty". Again

அன்பறிவாராய்ந்த சொல்வன்மை தூதுரைப்பாரக்
கின்றியமையாத மூன்று.

" Love to his sovereing, Knowledge of his affairs and a discriminating power of speech before other sovereings are the three essential qualifications of an ambassador ".

The ambassadors were free from danger even in the Enemy's court. Says the Mahabharatha दूतस्यहन्तानिरयंआविशेत्सचिवैस्सह.

The King who slays an envoy sinks into hell with all his ministers. Valmiki in Sundara Kanda observes that ill-treatment of an ambassador was opposed to the principles of International Law: राजधर्मविरुध्धम्.
But an Envoy who did not discharge his duties faithfully was often liable to the highest punishment.

यस्तु हित्वामतं भर्तुः स्वमतं संप्रभाषते
अनुत्कवादी दूतः सन्नसदूतोवध मर्हति

But if an Envoy while discharging his mission offended the enemy certain punishments of a milder nature as deformity of the limb, mutilation, cropping of the hair and such other punishments were inflicted.

वैरूप्यमंङ्गेषु कशाभिघातो मौण्ड्यं तथालक्षण सन्निपातः
एतान्हि दूतेप्रवदन्ति दण्डान्.

The Charas and the Guda purushas of later times were merely an offshoot of these Dutas, employed more inside one's own country rather than in the enemy's. The kings in those days were always alert to adjust their activities according to public opinion; what really mattered was not the decision of the cabinet or the popular assembly, but the opinion of the public which was often vague and very difficult to be gauged. It was to ascertain the voice of the people that the Kings relied upon this unique organisation of Espionage. A spy is defined by Tiruvalluvar as one who is able to assume an appearance which may create no alarm in the minds of others, who fears no man's face and who never reveals his purpose.

The system of ascertaining public opinion necessitated the organisation of a separate department. The Kings often made use of the spies to reform themselves. In the Ramayana we are told that Rama attached so much importance to public opinion that he even gave up his wife to respect the gossipping tongue of a washerman. These were also used for diplomatic

transactions. Many political revolutions in the history of India were brought about by them. It was with the help of spies that Chandapradyota of Avanti overcame Udayana, the king of Kausambi. The famous drama 'MudraRakshasa' centres round the ingenuity and machinations of the spies. It testifies to the remarkable revolution that was brought about by the spies. The spy in 'MudraRakshasa' is made to say "The livelihood of a man comes even from a precarious line if taken up with earnestness. I live by Yama that kills all people". While in early times the spies were used only for ascertaining public opinion and on matters of foreign relations, later they became the very protectors of kings lives. Espionage was of particular importance after a revolution. The tyrants' life was in danger every moment. Says Kautilya, 'Hidden in the queen's chamber, his own brother slew King Bhadra Sena, hiding himself under the bed of his mother, the son killed King Karusa; mixing fried rice with poison, as though with honey, his own cousin poisoned Kasiraja; with an anklet painted with poison his own Queen killed Vairantya; with a gem of her zone bedaubed with poison, his own Queen killed Sauvira; with looking-glass painted with poison his own Queen killed Jalubha, and with a weapon hidden under her tuft of hair, his own Queen killed Viduratha. The spies were also employed to test the officers.

The spies were stationed at cross roads, ruined temples, Caityas, ferries, wineshops and brothels. "Fleet as the wind, and energetic as the sun, they were to travel in the camp of the enemy to gather secret information".

But the king or his judges were prohibited from deciding a case mainly on the information of a spy. They were not completely relied upon. The king had to verify the information from other sources

त्रयाणां एकवाक्योसं प्रत्ययः
त्रिभिः त्रिभिः अविज्ञातैः चरकैः

Again the Kural

ஒற்றொற்றித் தந்தபொருளையு மற்றுமோ
ரொற்றினா லொற்றிக் கொளல்.

Let not the King receive the information which a spy has discovered and made known to him until he has examined it by another spy. Of Nala, it is said in Sri Harsha's Naishada Charita that he saw through spies and at the same time he *did not* see through spies.

Espionage need not be considered as an old institution of mere historical interest. Some states to-day seem to rely upon the services of the spies more than the states of olden days.

According to a Paris Report nearly 300 spies were arrested in Europe during 1933. But these, it is believed, were just the smaller fry of a vast army of more than 500000 men and women who live in luxury on the fruits of Espionage.

Again in the touchy state of European affairs, a great drive is being made by the secret service agents of the principal countries against the dare devil mercenaries and patriots who risk their lives daily in the search for information. Every country in Europe is said to be infested with these spies to a greater extent than before.

In fact, Espionage, for official circles is now so highly organised that one gang is known to be working for several countries at once selling the secrets of the one and purchasing that of the other.

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INVENTIONS OF TODAY

Wood from Cotton.

Synthetic wood made from compressed and hardened cotton material, out of which furniture and all kinds of house fixtures can be manufactured, has been invented by a Clerkenwell man.

This wood can be made indistinguishable from mahogany, oak, walnut, or any othtr wood, and while its cost is far below that of timber, its "life" is said to be at least as long. It can be put through just the same processes as ordinary wood sawing, painting, varnishing, nailing, screwing, and so on.

Synthetic wood can be moulded into any shape or thickness, does not wear from heat or damp, and can be polished like glass or given a neat finish It seems likely that this invention will materially reduce the cost of houses as well as of furniture.

Gastrophoto.

That modern marvel, the X-ray, is likely to be supplemented in the near future by another and perhaps even more wonderful means of revealing what goes on inside the skin of the patient.

This is an American invention, called the gastro-photo. It consists, essentially, of a tiny camera which can be lowered into the stomach for the purpose of taking photographs.

It has an electric lamp attached to it, which gives a 12,000 candle-power light for one hundred and twentieth part of a second, thus enabling eight rapid pictures of the human interior to be taken.

Typewriting by Telephone.

Any one who has the telephone will be able to install the teletypewriter, one of the most remarkable of modern instruments. It looks very like an ordinary typewriter and stands close to the telephone. Suppose, after ringing up a friend, you

find that he is out, or that you cannot get hold of the man you particularly want on a business matter, you decide to type a message.

The exchange makes the proper connection and you type out the message on your keyboard. Simultaneously it is reproduced in typewriting on the machine at the other end, and when your correspondent returns he finds the message awaiting him.

The machine has other uses. You know how difficult it is sometimes to make a correspondent hear important figures or letters of the alphabet. By using the teletypewriter you can make sure that no mistake will occur, for the message at the far end is reproduced exactly as you write it. The machine will also save an enormous amount of time in business, since letters can be exchanged in a couple of minutes, even though the writers are at opposite ends of the country.

Carbon paper Eliminated.

Duplicate copies now can be made on a typewriter without using carbon paper by means of an attachment that fits on the carriage and contains two extra spools of ribbon, synchronised with the regular ribbon. Each of the extra ribbons fits between two sheets, enabling five copies to be made simultaneously. The ribbons wired from side to side as does the original, and after a key is struck, a release movement allows the carriage to move to the left without interference. The extra ribbons drop into place between the sheets at the touch of a lever.

Mechanical Doctor.

The latest craze in Paris is the treatment of patients by means of gramophone records. The records, made by an artist with just the right kind of soothing bedside, voice, suggests to the patient that every second he is getting better and better.

The inventor is Dr. Vachet, who believes strongly in the healing power of suggestion. He has prepared a series of records suitable for all kinds of ailments. Sometimes the record contains music that is felt to be particularly suitable.

There is a proposal to extend the idea by making records containing talks on the symptoms and cure of all kinds of simple but common illness. The idea is that every household should possess a library to which its members can refer when they are feeling ill, but rather too hard up to afford a doctor.

Radio in Cane Sticks.

So that a pedestrian may enjoy broadcast programmes whereever he goes a German inventor, Alfred Mintus has devised what he calls a " radio walking stick ". Outwardly it resembles an ordinary cane, but the interior contains a miniature receiver and batteries. The user has merely to plant the stick in the ground, adjust a pair of pocket phones to his ears, and listen in. It only remains now for the inventor to perfect the apparatus so that the pedestrian need not interrupt his walk while listening in, a possibility foreseen by the inventor of the cane.

THE THEOSOPHICAL SOCIETY

Thou art a Shrine of Wisdom, Love and Peace:
In whose sweet solemn shade, in search for Truth,
The Pilgrims, study Doctrines that do smooth
Rough Path of Life; and work for Souls' release,
Untainted by the worldly foul disease,
In tune with Nature, with the fire of Youth,
With love of Beauty that the cares dost soothe,
Inspired by Vision, rapt in ecstasies.

For Sixty Years, amid the surging sea,
Thy Holy Beacon Light that guides the Soul,
Hast shone, a spark of One Divinity——
The Sat—chit—Anandam—the Perfect Whole.
This happy Day of Diamond Jubilee,
Sarma Salutes and sings thy glorious role.

ஸம்ஸ்கிருத வாத்தியாருக்கு டபிள் பிரமோஷன்.

BY

K. Krishnamoorthi, (VI A. A. R. H. S.)

ஓர் ஊரில் ஒரு பள்ளிக்கூடமிருந்தது. அப் பள்ளிக்கூடத்தில் ஒரு கர்நாடக ஸம்ஸ்கிருத வாத்தியார் இருந்தார். ஒருநாள் அவர் ஹெட்மாஸ்டரிடம் சென்று "ஐயா, ஹெட்மாஸ்டரே! எனக்கு நீங்கள் கொடுக்கும் சம்பளம் போதாது. ஆகையால் தாங்கள் தயவு செய்து இந்த மாதத்திலாவது சம்பளத்தை உயர்த்த வேண்டும்" என்ருர். அதற்கு தலைமை உபாத்தியாயர் "உம்முடைய சம்பளத்தை உயர்த்த என்னுல் முடியாது. அது இன்ஸ்பெக்டரால் தான் முடியும். அவரிடம் வேண்டுமானுல் உம்மைப்பற்றி சிபார்சு செய்கிறேன்" என்று சொன்னுர். அதைக்கேட்ட ஸம்ஸ்கிருத வாத்தியார் சந்தோஷத்தோடு வீடு சென்ருர்.

ஒருமாதம் கழித்து, ஒருநாள், ஹெட்மாஸ்டருக்கு இன்ஸ்பெக்டர் அடுத்தவாரம் வரப்போவதாக உத்திரவு வந்தது. இந்த சமாசாரம் நமது ஸம்ஸ்கிருத வாத்தியார் காதில் விழுந்தது. உடனே ஒரே ஓட்டமாக ஹெட்மாஸ்டர் ரூமுக்குச் சென்ருர். ஐயா ஹெட்மாஸ்டரே! அடுத்தவாரம் இன்ஸ்பெக்டர் வரப்போகிருராமே! அப்பொழுது அவரிடம் என்னைப்பற்றி சிபார்சு செய்யவேண்டும் என்ருர். "அது சரி ஐயா! உம்மைப்பற்றிச் சிபார்சு செய்கிறேன். ஆனுல் உங்களுக்கு அவர் பேசுவது தெரியாது. அவருக்கும் நீர் பேசுவது தெரியாது. உம்மைச் சுட்டுப்போட்டாலும் உமக்கு இங்கிலீஷ் வராது. அந்தத் துரையை வெட்டிப்போட்டாலும் தமிழ் வராது. நான் என்ன செய்வது; ஒரு யுக்தி சொல்லிக்கொடுக்கிறேன். அதன்படி செய்யும். அவரிடம் உம்மை அழைப்துச் செல்கிறேன். உடனே அவர் 'வாட் இஸ் யுவர் ஸர்வீஸ்' என்பார்; அதற்கு நீர் 'ட்வென்டி ஸார்' என்று சொல்லவேண்டும். பிறகு 'வாட் இஸ் யுவர் ஏஜ்' என்பார். அதற்கு 'பார்ட்டி ஸார்' என்று சொல்ல வேண்டும். பிறகு 'ஆர் யூ எ குட் டீச்சர்' என்பார் அதற்கு 'யஸ்ஸார்' என்று சொல்லவேண்டும், தெரிகிறதா" எள்று சொன்னுர்.

ஸம்ஸ்கிருத வாத்தியார் அதை தினம் உருப்போட்டுக்கொண்டே இருந்தார். இன்ஸ்பெக்டரும் வந்தார். ஹெட்மாஸ்டரும் ஸம்ஸ்

கிருத வாத்தியாரை அழைத்துக்கொண்டு சென்றார். அங்கேபோய் அவரைப்பற்றி சிபார்சு செய்தார். உடனே துரை கேள்வி கேட்க ஆரம்பித்தார். ஆனால் துரதிர்ஷ்ட வசமாய் ஹெட்மாஸ்டர் சொன்னபடி கேள்வி கேட்கவில்லை. முதலிலேயே "வாட் இஸ் யுவர் ஏஜ்" என்றார். உடனே ஸம்ஸ்கிருதவாத்தியாரும் கொஞ்சம் முருக்காகவே "ட்வென்டி ஸார்" என்றார். துரைக்கு சந்தேகம் வந்தது. பிறகு "வாட் இஸ் யுவர் ஸர்வீஸ்" என்றார். அதற்கு முருக்காகவே 'பார்டி ஸார்' என்றார். துரைக்கு கோபம் வந்துவிட்டது. உடனே 'ஆர் யூ எ பூல்' என்றார். அதற்கு நமது ஸம்ஸ்கிருத வாத்தியார் 'யஸ் ஸார்' என்றார். உட்னே துரைக்கு ரொம்ப கோபம் வந்துவிட்டது. அவரைக்கிருக்கனென்றெண்ணி 'டிஸ் மிஸ்' செய்துவிட்டார். கடைசியில் ஸம்ஸ்கிருத வாத்தியார் உள்ள வேலையும்போய் இப்பொழுது அத்தியயனம் பண்ணிக்கொண்டிருப்பதாக வதந்தி ஏற்பட்டிருக்கிறது.

கல்வியின் கனிவு

BY

R. Ramasubbu, (II U. C.)

பூமகட்கினிய பொற்புடை முகமென்னப் புகழ்பெறுமிப் புவியின்கண் பொன்றாப் புகழெய்திவரும் கலாவல்லுனர்க்குக் கண்போன்றிலங்குவது 'கல்வியே'யாம். 'இலைமறைகா யென்னப் புதைந்து கிடக்கும் இனிய நற் கருத்துக்களையும், உண்மையனுபவ ஞானிகள் இயற்றிய உயரிய அறிவுரைகளையும், அரிய நன்னூற்களின் ஆராய்ச்சிவல்ல ஆசிரியர் வழியாய் அழிந்தொழுகுவது "கல்வி" யென்னப்படும்.' 'கற்பகத்தரு' வென்னக் கலையறிஞர்களால் புகழப்பெறுமிக் கல்வி, ஆதிகாலந்தொட்டே கரையிலாக் கனிவுடனும், ஆற்றொணுச் சிறப்புடனும் விளங்கிவந்ததென்பதற்கு, கல்வியிற் சிறந்தோர்களையும் கவிவாணர்களையும், அரசர்பலர் பொருள் முதலியன கொடுத்துப் போற்றிவந்தனரென்ற பொன்னுரையே போதிய சான்றாகும்.

"பூதலத்தின் மெய்க்கும் பொருளும் அழியாப் பொருளும் விழுப்பொருளும்
உய்க்கும் பொருளும் கலைமான் உணர்த்தும் உரைப்பொருளே."

எனக் கவினிற்றிகழ் தமிழ்க் கவிஞராய கம்பர் கழறுகின்றனர். மாந்தர் அடையு மகிழ்ச்சிக்கும், மற்றெப்பயனுக்கும் கண்ணுதற் கருவியாயமைந்த கல்விச் செல்வமே, 'அருட்செல்வல் பொருட் செல்வம்' ஆய இருவகைச் செல்வங்களினும் மேம்பட்டது. "எண்ணக் குறைபடாச் செல்வம்" என ஏற்றமுறும் இக் கேடில் "விழுச் செல்வங் கல்வி"யினாற் பொருளும், பொருளால் அறமும், அறத்தால் அம்மையில் வீடும், இம்மையில் இணையிலா இன்பமும் கிட்டும் என்பது,

"அறம் பொரு ளின்பமும் வீடும் பயக்கும்
புறங்கடை நல்லிசையு நாட்டும்—உறுங்கவலொன்
றுற்றுழியுங் கைகொடுக்கும் கல்வியினூங்கில்லை
சிற்றுயிர்க்குற்ற துணை"

எனும் இந்நீதி நெறிவிளக்கப்பாவான், 'வெள்ளிடை மலையென்ன' விளக்கமுறும்.

ஆன்ற அறிவுடையர், கருந்தனமாய கல்வியைக் கற்புடைப் பெண்டிற்கும்; அதனாற்றிகழும் அரிய கவியை அருந்தவப் புத்திரற்கும்; மாணவை மண்ணுறுத்தும் மதுரமான கவியினிற்றிலங்கும் செழுமைநற் சொற்பொருளைச் செறிந்த செல்வத்திற்கும்' ஒப்பிட்டிருக்கின்றனர். 'குஞ்சி அழகினும், கொடுந்தானைக் கோட்டழகினும், மஞ்சளழகினும் கனமுற்றிகழும் கல்வியழகே யழகு' என்றனர் கவிவாணரும்.

நாட்டின் நாகரீகவுயர்க்கும், பொருளாராய்ச்சியின் பொலிவிற்கும், அறிவு வளர்ச்சியின் ஆற்றலிற்கும், அற்புத இயந்திரங்களின் ஆர்ப்பொலிக்கும், இயற்கை விநோதங்களை இனிதுணர்வதற்கும், ஆன்ற ஏதுவாக அமைந்துள்ளது அருங் கல்வியேயாம். மங்குதல் இல்லாத தன் தந்தை தாய் குருமொழி மாறுது வழிபடுதலும்; இங்கித குணமும், இணையிலா வித்தையும்; வரையிலா ஈகையும், வான் புகழ் சன் மார்க்கமும் செவ்வினிற் சிறப்பிப்பதாகும். இத்தகைக் கல்வி யினூற்றான், குன்று வீரமும், கூரிய மனமும்; அழியாப் புகழும் அளவிலாச் செல்வமும்; கலையில் தெளிவும் கட்டுரை வன்மையும்; ஆன்ற கேள்வியும் அகன்ற ஞானமும்; பறந்த அறிவும் விரிந்த சிந்தையும்; உயர்ந்த சிந்தனையும் உன்னத பதவியும், உண்டாம் என, 'தென்றமிழ் மறைகள்' தெள்ளிது உணர்த்துவனவாம்.

"வெள்ளத்தாற் போகாது, வெந்தணலால் வேகாது
கொள்ளத்தான் முடியாது, கொடுத்தாலும் நிறைவொழியக் குறைபடாது"

எனும் தகைமையுள்ள கருந்தன மாய கல்வியை யடைந்தோர் மன்னரிற் சிறப்புடையர். "மன்னற்குத் தன் றேயமல்லாற் சிறப் பில்லை," ஆயின், "கற்றோற்குச் சென்றவிட மெல்லாஞ் சிறப்பு" பொன்னணியும் வேந்தராய புவிக்காசர், புனையாப் பெருங் கல்வி மன்னும் அறிஞராய கவிக்கரசரைத்தாம் மற்றெவ்வார்.

மானுடர் யாவர்க்கும் விழி இரண்டே யாயினும், மறைவிலாக் கல்வியை மன்னியவற்கு மூன்று விழியாம். "ஆனை மருப்பினும், அருங் கவரிமான் மயிரினும், கானவரியுகிரினுங் கற்றோரே மேன்மை யுடையர்," கலைவாணி களி நடம்புரி கண்ணுக்கினிய சபைக்குக் கற்றோரே கருமணி யெனத்திகழ்வர். "கறைபட்ட பைம் புயல் மறைத்தாலும், கதிர் மதிகனம் குன்றுதவாறென்ன, கற்றோர் மகிமை அற்பர் அறிகிலரேனும் காசினி தனிற்போகா." முகத் திரண்டு புண்ணுடை கல்லார் பலர் கூடிக் காதலித்து வாழினும், முகத்து மூன்று கண்ணுடை கலைவல்லா ரொருவரை மானுவரோ?

"கற்ற கல்வி யொருவற்கு எழுமையும் ஏமப்புடைத்து." "உடலின் சிறுமை கண்டொண்புலவர் கல்விக் கடலின் பெருமை கடவர்." கடல் மடை திறந்தாலென்னக் கவிபாடும் குமாருபாரும், திகழ்பாதகண்டமதில் திட்டற்ற தெய்வப் புலமை வாய்ந்த திருவள்ளுவரும், கற்றூர் கலியிற் பெரிதாந் தமிழ்க் கம்ப நாடரும், மற்றும் ரவீந்த்ர நாத்தாகூர், மெகாலே என்பவர் போன்ற ஏனைய கலைவல்லுனரும்—, கல்வியின் கனிவை விளக்கவந்த கதிரொளிச் சுடரென்ன ஏற்றப்பெற்று; கவியியற்றும் கனிவும் கட்டுரை வன்மை யும் ஒருங்கே கவரப்பெற்று; அதனல் இணையிலா இம்மையும் உயர்வும் இழைத்து; பூதவுடம்பு நீங்கினும் புகழுடம்பு பெற்று; புவியினிற் பொன்றுது நின்று நிலவும் குன்றுப் புகழ் எய்தியது, இணையிலா நம் இனிய நற் கல்வி யினுலன்றே!!

ஆகலின், "இளமையிற்கல்" எனும் இன்னுரையைப் போற்றி, "பிச்சை புகினும் கற்கை நன்றே," எனும் முது மொழிக்கிணங்க, ஐயம்புகினும் கல்வியிற் கருக்கொண்டு; வாழ்க்கையில் உயர்வையும் புகழையும் பயக்கும் பண்புவாய் பழமறையின் கண் பன்னிய இன்னிசை நெறிகளையும், உண்மை யனுபவ ஞானிகள் இயற்றிய

உயரிய நீதியுரைகளையும் நற் கலை நூற்களின் வழியாய் நன்குணர்ந்து, கல்விப் பெருக்கை நம் நாட்டிடை கரையிலாது நிலை நிறுத்தி வருவோமாயின், நாம் "கதிரவன் வரவு கண்ட கமலம்" போன்று அகமும் முகமும் குளிர்ந்து, இம்மையில் இணையற்ற இன்பமடைந்து பேரின்பப் பெருவாழ் வெய்துவம் என்பது ஒருதலை!

நம் நாட்டின் கலை முன்னேற்றத்திற்கு நாம் எல்லாம் வல்ல இறைவனை இறைஞ்சுவோமாக!!

S. T. R. BISCUIT COMPANY,

TOWN HALL ROAD.

MADURA.

Nice bread, Roast bread, Misckrone biscuits, Lemon biscuits, Ginger biscuits, Suspari biscuits, Bakkavada biscuits, Nice & Mary biscuits, Jem biscuits.

Cakes:- Palam cakes, Punch cakes.

EYE BRAND ROSE WATER, MADRAS SNUFF.

OTHER CONTRIBUTORS

[However anxious the Editor is to give publicity to the contributions of students, he always finds his scope limited by space. Yet some of the articles are so interesting that he cannot brush them aside without some notice.]

N. Guruswamy, VI Form B. of Setupati High School has sent an interesting article on '*Obedience*'. To him almost the first lesson one has to learn in one's institution is obedience. At a time when young men have begun to question the wisdom of the old, the importance of an article like this cannot easily be exaggerated. He has strengthened his conclusion by several interesting quotations.

T. Muthukrishnan of II U. C. promises to be a short story writer of repute. Interesting indeed is his story on "The flight of faith" or " Saras' Love ". The story itself is rather long and hence could not be published. But the writer reveals a rare capacity for original thinking and plot construction. We wish him success in his attempts.

V. Jayaraman, VI B. of Setupati High School writes on God in Tamil. Though young in years, his ideas are far advanced. His emphasis on *Bhakti or Devotion* is particularly welcome at the present moment. He has argued in an interesting way about the need for thinking on God every day.

'Essentials of Education' form the subject matter of a long and interesting article by S. Pichai of the physics department. His enthusiasm and interest in the cause of education are certainly praiseworthy. He traces the history of Education from ancient times and shows how at every stage education was responsible for world's progress. " Education is a companion which no misfortune can depress, no despotism can enslave; at home, a friend; abroad an introduction; in solitude a solace and in society an ornament." He concludes by saying that a man without education is either a splendid slave or a reasoning savage.

K. V. Srinivasan of I U. C. gives an interesting account of an excursion to the Nagamalai hills. He shows how important excursion is in the education of a boy. We should like K. V. Srinivasan to go on more excursions and thus feed our Journal with better and more graphic descriptions.

S. R. Subramanian of II U. C. has sent for publication an article on "Medieaval Sultans as Economists." To most of the students of Indian history this aspect of the Mediaeval history of India is almost unknown. To them the Medieaval Sultans are merely tyrants — "the ministers his servants, and the people his slaves". To people obsessed with such ideas, the article of S. R. Subramanian is a great eye - opener. We hope he will pursue his studies in this directoin so that several unknown features of Medieaval history may be given out to the world.

K. Nagasubramanyan of II U. C. writes on *Pisirandaiyar*, a little known great poet of South India. In the course of his interesting article he says " In days of yore in the kingdom of the Pandyas, there was a town by name Pisir where a famous poet, Andhayar by name was born. By prefixing before his name Andhayar. the name of the town Pisir in which he lived, he was generally called Pisir Andhayar, He was sent to school in his early years, where he mastered Tholkappiam and other works in Tamil Literature. Thus he soon became famous among his contemporaries. He then gives an interesting account of the poet's relation with the Chola king Kopperun Cholan. We are holding over his article for publication in the next issue. L. R. Jayaraman of III U. C. has sent a good article on 'Romance of Excavation'.

HOW THE MOVEMENT GOES

Now that the New College Buildings have risen to the level of the terrace, we are able to picture visually a clear form of the structure as it would appear after it is completed. This was not quite easy for ordinary vision to realize at the earlier stages of the building construction. We can in a manner feel satisfaction that the physical embodiment in which our college would ere long carry on and function in what we may call its soul and spirit, and thus fulfil its real destiny as a centre of culture and learning, will in its external form and strength not fail to match the level of the dignity to which the work accomplished within its walls may rise. It is expected that before another month has passed away the building will be completed. But there will be further work waiting to be taken up in preparing the grounds as suitable environments for an actively functioning academical Institution. A fitting gateway should be erected in front opposite to the Government Technical Institute Buildings on the South.

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It is in the fitness of things that there should be the residential building suitable for the head of the college, the Principal, in close proximity to the New College Buildings. So the Principal's house is being made ready facing the road on the east in the college premises. This building is expected to be ready for occupation in the course of a few days and we hope will fulfil its purpose in a very satisfactory manner. This is only the first item in our programme for erecting houses for the accommodation of our staff of lecturers which should be our endeavour to take up as early as possible. For the filling up of the vacant spaces in our grounds enclosed by the Tirupparankundram Road on the South, and Tuticorin Railway and the Dhanushkodi Railway lines on the other two sides, by other buildings, parks, playgrounds, hostel, temple, museum and the like, as indicated in our lay—out plan already designed, is expect-

ed to add a new suburb to the city of Madura, quiet modern in its amenities and possessing charm and beauty. But its early materialization needs money and co-operation which should be forthcoming if the completion of the college building is recognized as an earnest for more strenuous work to be taken up and carried out.

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"Indian Finance", published at Calcutta has made for itself a prominent place as a leading exponent of financial matters in our country, and its talented Managing Editor Mr. C. S. Rengaswami who has through sustained labours enabled that journal to rise to that distinguished position visited the college on 20th instant and delivered the inaugural address to the members of the College Economical Association. He gave a very, lucid and interesting account of the current monetary, economic and exchange questions which would help to usefully supplement the academical study to which the members apply themselves in their classes. He is a citizen of our District, and his address is a partial fulfilment of his promise to deliver a course of lectures in our college. His promise to visit the collegs whenever he has occasion to go to this part of India, and give such clear discourses upon topics which he has made specially his own is an indication of his future cooperation and help in the work we are doing which we would highly appreciate and feel grateful for.

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A body of amateur physical culturists, some of whom are 'Old Boys' of the Sethupathy High School, Madura, kindly undertook to give a display of their feats of agility and strength on bars, rings, cycles, and in diverse other ways in aid of the funds of the Madura College Board. This disp'ay was started on 12—8—36 but as rain set in during the course of its performance it was adjourned to the next day when all the items were

gone through successfully. One notable item was the passing of the wheel of a motor bus over the chest of one of the performers. The feats were well appreciated by the huge concourse of student spectators and others who witnessed them. They besides bringing some income to the Board for which the Board is deeply thankful to the party, discovered to us that we have amongst us amateurs who while engaged in their ordinary avocations, keep up their ardour and enthusiasm in continuing their work as devotees of physical culture which they imbibed as students of our school, and strive by such demonstrations to help to create in our students similar enthusiasm to be sustained and carried through as in their case when the wider world is entered into after the career in the school is over. The need for this in our country cannot be sufficiently emphasised.